

Elżbieta GÓRSKA
Jagiellonian University in Kraków

POLISH DICTIONARIES OF THE ARABIC LANGUAGE

The history of language and linguistics is based above all on material remnants and evidence contained in the literature of a given language. In this context the basic and crucial role is played by the true hoard of knowledge about this subject: dictionaries, lexica, thesauri and encyclopaedias. The development of the Arabic language and the stages of the interest in its particular layers may be traced to a great extent on the basis of the history of its lexicography. In the European context the achievements of Polish Arabists in this field remain almost unknown although they also contribute to the globally-conceived evolution of the Arabic language and are a part of its history. Therefore the author of this paper would like to present a collection of Polish dictionaries of the Arabic language, in an as comprehensive and up-to-date manner as possible, against the background of a brief outline of Arabic lexicographical thought, furnished with a concise commentary about both their content and the system of the arrangement of words. Presenting the philosophy of language that is favoured by the creators of dictionaries, the paper can be instructive for the potential users of the particular lexica. The author assumes that regardless of the ordering of information about the present state of the lexicographical achievements of Polish Arabists, it will perform the function of a *sui generis* guide to the resources associated with Arabic lexicography and phraseology which are available – both literary and dialectal ones – published in the Polish language. The systematic development of this kind of works indicates that there is a growing need of contact with the Arabic language, both at the basic level which enables simple communication and at the much more advanced, specialised level. The state of research in the field of Polish scholarship devoted to Arab studies in the 21st century clearly indicates a tendency to process dialectal vocabulary and phraseology that facilitates in a considerable way everyday communication in a given area whereas as far as the literary language is concerned, specialised

lexica are developed that strive to take into account the issues associated with modernity – the dynamic growth of technology and globalisation. The general-purpose dictionaries of the literary language are become on-line resources, in the guise of an open formula that facilitates the running enhancement of the content with new lexemes and with new meanings of the existing ones that are attested by the context. It is also in this case that the root arrangement is no longer used – the enhancement of the resources of accessible knowledge at the expense of an in-depth analysis of structures and problems seems to be a sign of both modern times and modern Arabic lexicography.

Arabic language, Arabic lexicography, Arabic dictionaries,
Arabic-Polish / Polish-Arabic dictionaries

The history of language and linguistics is based above all on material remnants and evidence contained in the literature of a given language. In this context the basic and crucial role is played by the true hoard of knowledge about this subject: dictionaries, lexica, thesauri and encyclopaedias. Therefore the development of a language and the development of interest in its particular layers may be traced to a great extent on the basis of the history of lexicography; this thesis has almost one hundred percent reliability in the context of the Arabic language. Moreover, it is a fascinating subject and it deserves a greater deal of attention on the part of European researchers than it was heretofore the case. In the European context the achievements of Polish Arabists in this field remain almost unknown but these achievements also contribute to the globally-conceived evolution of the Arabic language and are a part of its history. The only attempt at collecting and commenting upon these achievements which is familiar to me was undertaken by Likus (2006) in a short article published in electronic form – since that time ten years elapsed during which new works appeared – works based on dialects, works which refer to the peculiar nature of the specialist idiom in various fields – also in the form of unpublished MA theses. Therefore, I would like to present a collection of Polish dictionaries of the Arabic language, in a manner as comprehensive and up-to-date as possible, against the background of a brief outline of Arabic lexicographical thought, furnished with a concise commentary about both their content and the system of the arrangement of words. The latter point is very important, which has to do with the philosophy of language that is favoured by the Authors. It is also instructive for the potential users of the particular lexica, for I assume

that regardless of the ordering of information about the present state of the lexicographical achievements of Polish Arabists, the present text will perform the function of a *sui generis* guide to the resources devoted to Arabic lexicography and phraseology, whether literary or dialectal ones, available in Polish.

By way of introduction it is worthwhile to remind the reader that the construction of each of the Arabic dictionaries is essentially based on one of two methods of arranging words which employ the properties of the root and the consonantal morphological structure of the Arabic language. The alphabet consists of twenty eight symbols, mostly consonants, and it marks only three long vowels (*ā, ī, ū*), whereas the three corresponding short vowels (*a, i, u*) are marked only by diacritical signs in certain texts. The latter signs are completely omitted in the majority of texts. Therefore, the authors have the following choice: (1) the application of an ordinary alphabetical order which follows the sequence of letters in a given word, including the long consonants and the prefixes which give rise to various morphological categories derived from the particular roots (for example, the word *maktūb* 'written; a letter, epistle' is placed under the letter *m*); or (2) the application of the alphabetical-root method which follows the alphabetical sequence of the root consonants – radicals (for example, the word *maktūb*, which is formed from the consonantal root *ktb*, whose meaning is 'to write', with the prefix *ma-* and with the set of short vowels determined by a particular paradigm-set of short vowels, is placed under the letter *k*). As we can see, the latter method requires a certain familiarity with the principles of the morphological construction of Arabic words. At least the affixes must be distinguished from the root of the word. However, this method corresponds to a greater extent with the structure of the Arabic language. It was used more widely and in a great number of variants by the mediaeval Arabic philologists who initiated the history of Arabic lexicography in the 8th century and contributed to its dynamic development until the 15th century.

The phonetic-anagrammatic system was the first system to be applied. It was devised by Ḥalil Ibn 'Aḥmad al-Farāhidī (718/719 – 786/791; cf. Haywood 1965: 20), the author of a pioneering work in the field of Arabic lexicography – the *Kitāb al-ʿayn* dictionary [*The Book of the Letter 'Ayn*]. The basis of the system is a special phonetic alphabet which was developed by the author probably under the influence of the Sanskrit language (Belkin 1975: 170). The sequence of the consonants corresponds with the place of their articulation, beginning with the lowest one, therefore from laryngeals to labials (Górska 1985–1986: 163). However, one must note that the author identified the laryngeal phonemes

with the pharyngeal phonemes and combined them into one group of gutturals (Ar. *al-halqīya*; cf. Górska 1985–1986: 164). Therefore the alphabet begins with the pharyngeal ‘*ayn* (hence the title of the book), and the final place, in a sense outside the system, is occupied by the laryngeal hamza (incidentally speaking, this is in keeping with the spirit of the modern alphabet in which the hamza is also treated as an additional sign). However, inconsistencies of this kind are not numerous and we may claim with certitude that the author manifested a great deal of orientation in the field of phonology – a surprising feat, considering our ideas about the state of knowledge thirteen centuries back. The phonetic alphabet of Ḥalīl Ibn ‘Aḥmad functions within a very original mathematical-anagrammatic system based on the division of words according to the number of radicals. Each book, marked with a separate letter, was divided into chapters (*bāb*) which contained a sequence of 2-, 3-, 4- and 5-radical words. The particular chapters are based on the principle of the transposition of consonants, which has to do with the provision of the sequence of all possible combinations of a given set of radicals (Belkin 1975: 170). Thus the following permutations arose – two for two-radical sets each, six for three-radical sets each, 24 for four-radical sets each and 120 for 5-radical-sets each (Górska 1985–1986: 165–166, quoted after: Haywood 1965: 37–38). The author adopted the principle that the subsequent books will not include words which were mentioned earlier. Therefore, the chapter of the letter ‘*ayn* is the most comprehensive one for it contains all possible combinations of words with this letter; the book which follows – the book of the pharyngeal *h* – contains all words with the letter *h* except for those which were mentioned in the preceding book and so forth. As the first attempt at arranging and processing vast lexical material of great value, Ḥalīl Ibn ‘Aḥmad’s work exerted a considerable influence upon the development of Arabic lexicography. Although the content of the work has always been appreciated, its formal aspects have caused many objections since the very beginning due to the level of complication of the system that was adopted. The *Kitāb al-‘ayn* became a source of inspiration for many Arabic philologists who embraced and also modified the system of their predecessor. It is worthwhile to mention three of such authors:

- Ibn Durayd (837–934) – *Kitāb al-ġamhara fī l-luġa* [*The Book of Collected Vocabulary*] – adopts the anagrammatic system of permutations but the main chapters are arranged according to the number of radicals. The alphabetical order of entries is used; thus the phonetic alphabet of Ḥalīl Ibn ‘Aḥmad is rejected. A separate chapter is devoted to borrowings, rarely used words, poetic metaphors etc. (Haywood 1965: 48–50).

- Al-Qāli (901–967) – *Kitāb al-bāri‘ fī l-luġa* [*The Great Book of Language*] – adopts the anagrammatic arrangement in a simplified form, therefore the dictionary features only four main chapters based on the number of radicals; the fifth chapter features the so-called various words, interjections, onomatopoeias etc. A phonetic alphabet is used within the chapters, although it occurs in a modified form which corrects Ḥalīl Ibn ‘Aḥmad’s errors as regards the laryngeal and pharyngeal phonemes (Haywood 1965: 60).
- Ibn Sīda (d.1066) – *Al-muḥkam wa-l-muḥīt al-‘a‘zam* [*The Greatest Systematic and Exhaustive Dictionary*] – adopts both the anagrammatic system of Ḥalīl Ibn ‘Aḥmad and his system of arranging the main chapters according to the phonetic alphabet. However, it features a modified alphabet which treats the hamza as a separate consonant and the alif only as a long vowel or a prop for the hamza (Haywood 1965: 66). This aspect is associated with many errors or inconsistencies on the part of the previous authors. It is worth noting that Ibn Sīda is also the author of another important lexicon: *Kitāb al-muḥaṣṣaṣ fī l-luġa* [*The Book of Special Words*], which is arranged according to thematic principles – an aspect that will be discussed further on in this text.

Al-Ġawharī, who lived slightly earlier (d. 1007), created another type of a system of arranging the dictionary known as “the rhyme arrangement”. His famous lexicon, which is still republished nowadays, *Tāġ al-luġa wa-ṣiḥāḥ al-‘arabiya* [*The Crown of the Language and the Correctness of the Arabic language*], is divided into twenty eight chapters in keeping with the number of consonants of the Arabic alphabet, according to the common alphabetical order. However, the particular chapters contain those words for which a given consonant is the last radical, not the first one. Therefore, the order that is adopted has to do with the third radical – in the alphabetical order – and further on, the first radical, the second one and possibly the subsequent ones (for example, the word *kataba* ‘to write’ should be sought under the letter *b*, then *k* and *t*). The system begins to make sense when we realize that the lexicon was supposed to aid poets in their pursuit of the appropriate rhymes, for the main rhyme-forming element in Arabic poetry is the final consonant of a word, although it is not exclusively so: the vowel which vocalizes the rhyming consonant is also important as well as the meter of the last foot of a line and the syllabic structure of the rhyming word. In the centuries that followed the rhyme arrangement was applied many times. It was featured in the great lexica of the 13th century (Ibn Manẓūr, *Lisān al-‘arab* [*The Language of the Arabs*]), of the 14th century (Al-Firūzābādī, *Al-Qāmūs al-muḥīt* [*The Ocean of Vocabulary*]), and even of the

18th century (Murtadā az-Zabīdī, *Tāğ al-‘arus* [*The Crown of the Bride*]). All of these lexica were republished in modern times not only to serve practical purposes but also in recognition of their status as a valuable source of Arabic vocabulary.

The “circular” system, applied by Ibn Fāris (d. 1000 r.) in two lexica, *Al-muğmal fī l-luġa* [*The Compendium of Language*] and *Maqāyīs fī l-luġa* [*The Standards of Language*], seems equally interesting. In this case 28 chapters correspond with the first radicals of words in the common order of the alphabet but the radical which follows is the one which immediately follows the first one in the alphabet. Therefore the sequence of words which was adopted is e.g: *alif-b-t*(...) but then: *b-t-t*(...)-*alif*; *t-t-ğ*(...)-*alif-b*; *t-ğ-h*(...)-*alif-b-t*; *ğ-h-h*(...)-*alif-b-t-t* and so on until we reach the end of the alphabet. The letters form a kind of closed circles. Such an arrangement prevails in the subchapters which are arranged according to the number of root consonants. Thus the author partially adapted Ḥalīl Ibn ‘Aḥmad’s system. However, he hardly manages to control this complex system because the words whose number of radicals is greater than three are randomly placed without any specific order.

The medieval period of Arab history also saw the emergence of specialized dictionaries in which words are grouped thematically in the appropriate entries. In the earliest works of this kind the only principle of word classification was their meaning. The later ones featured the alphabetical-root order in the thematic chapters which was applied with a varying degree of consistency (consult the following examples: ‘Abū ‘Ubayd’s 8th/9th-c. *Kitāb al-ḥayl* [*The Book of the Horse*]; Al-‘Asmā’i’s 8th/9th-c. *Kitāb al-‘ibl* [*The Book of the Camel*], *Kitāb al-‘arāğiz* [*The Book of Recitation*]; ‘Abū Zayd’s 8th/9th-c. *Kitāb al-maṭar* [*The Book of Rain*] and many other works). Separate mention should be made of the following 9th-c. works: the ones by Ibn Sikkīt (*‘Iṣlāḥ al-manṭiq* [*The Reform of Pronunciation*]) and ‘Abd ‘Allāh Ibn Qutaybah (*‘Adab al-kātib* [*The Education of the Writer*]), which differ from other specialized dictionaries. For regardless of the main thematic principle of word arrangement, the structural principle prevails within the chapters. Words grouped in the particular chapters have the same morphological form and the same (or alternative) vocalisation (Haywood 1965: 112–113).

We are not completely sure who introduced the root-alphabetical arrangement in the form that we are familiar with thanks to the modern dictionaries of the Arabic language. However, there is reason to believe that this happened in as early as the 11th century. The names mentioned in this context are Aḥmad Muḥammad al-Harawī or Ibn ‘Asad al-Bazzāz, the author of an anatomical lexicon, but the existence of these works is attested exclusively in later references

(Haywood 1965: 103). Therefore, Maḥmūd Ibn ‘Umar az-Zamahṣārī is commonly considered as the precursor of this system. Although his first work entitled *Al-fā’iq fī ḡarīb al-ḥādīṯ* [*The Exceptional Work about Extraordinary Phenomena*] does not measure up to modern standards, it strives to do so, for the author honours the common alphabetical order of the first two radicals. This consistency breaks down in the case of the third radical, which is selected according to the author’s own, heretofore unidentified, principle. However, the work entitled *‘Asās al-balāḡa* [*The Fundamentals of Style*], which discusses the differences between the literal and the metaphorical use of words is the first lexicon with a completely modern arrangement. The words in this dictionary are arranged according to the alphabetical order of all radicals (Haywood 1965: 106). As attested by the history of subsequent centuries, it is this arrangement that became the well-established one in Arabic lexicography as the clearest and most useful system, adapted to the consonantal-root morphological structure of the language. It also dominates in the great European lexica of the classical language (e.g. Lane 1863; Biberstein-Kazimirski 1875; Wahrmund 1898) and in the most popular dictionaries of the modern language (e.g. Wehr 1961; Baranov 1970).

Viewed in the context of the entire history of Arabic lexicography, the alphabetical-anagrammatic system which takes into account long consonants and the affixes of morphological paradigms is a relatively recent phenomenon, which probably arose under the influence of the European languages (Górska 1985–1986: 173). However, this system has its great adherents too. One of its advantages is that even a person who has a superficial knowledge of the Arabic alphabet and the basic grammatical rules may consult the dictionary. The system is useful above all to foreigners who learn the Arabic language for practical purposes, therefore it is usually adopted in bilingual Arabic dictionaries and considerably less frequently in monolingual, lexicon-type Arabic dictionaries.

The authors of Polish dictionaries of the Arabic language usually choose one of two basic means of arranging words: the alphabetical-root arrangement or the alphabetical-anagrammatic arrangement, depending on the purpose of the lexicon and the target group of its potential users. This obviously does not apply to dictionaries which are popularly referred to as “unidirectional” dictionaries i.e. the Polish-Arabic dictionaries, although some of them also contain an Arabic index arranged according to the method that was selected. A thematic arrangement is also used (similarly as in the case of medieval specialized dictionaries), where words are grouped within particular entries, either randomly (this is more rarely the case) or according to the selected alphabetical order (the majority of cases).

Having the practical purpose of the present article in mind, I discuss the existing Polish lexicographical works that I am familiar with in the following groups: (I) general dictionaries [(A) dictionaries of the literary language, (B) dialectal dictionaries, available both in book form as well as in electronic form]; (II) specialized dictionaries; (III) unpublished MA theses. The latter group is under-researched and less accessible, and therefore underappreciated. Such an approach is unfair because in the majority of cases these dictionaries contain a great deal of valuable lexical material that was processed with utmost care and acquired as a result of analysis of contemporary texts published in the press or based on one's own research in the field. Each of the items that are listed are accompanied by a brief commentary that contains a description of the form of the publication, a discussion of its content and purpose, as well as the system of arranging vocabulary that was adopted by a given author.

I. General dictionaries

(A) The literary language

1. Danecki J., Kozłowska J. 1996. [next editions: 2001/2007/2009/2010/2014]. *Słownik arabsko-polski* [= *An Arabic-Polish Dictionary*]. Warszawa, pp. 884.

The first general dictionary of the Arabic language that was published in Poland. It contains ca. 20,000 entries (ca. 45,000 including cross-references drawn from the literary Arabic language). The words are arranged according to the alphabetical-letter system and feature complete vocalisation of Arabic forms and a transcription. The vocabulary is enhanced by relatively comprehensive information about the phonology, morphology and the principles of Arabic grammar (pp. 9–80).

2. Łacina J. 1997. [2nd edition 2007]. *Słownik arabsko-polski* [= *An Arabic-Polish Dictionary*]. Poznań, pp. 946.

The dictionary contains ca. 12,000 main entries, i.e. 20,000 including cross-references (cf. the "Introduction", p. 5). Modern vocabulary constitutes the bulk of the dictionary. However, sometimes classical and dialectal terms do appear (p. 5). The arrangement of words is untypical – a mixed-root arrangement for verbs and a common alphabetical one for the remaining forms. Complete vocalisation was applied as well as the transcription of words. The lexical portion of the dictionary is enhanced by information concerning the origins and the history, the alphabet and the phonological features of the Arabic language (pp. 11–21).

3. Łacina J. 2007. [2nd edition 2008]. *Słownik polsko-arabski* [= *A Polish-Arabic Dictionary*]. Poznań, Kozięgłowy, pp. 921.

The most comprehensive dictionary of this kind that has been published in Poland; the second part of the aforementioned Arabic-Polish dictionary. It contains more than 26,000 numbered Polish entries. The Arabic words are fully vocalized and transcribed.

4. Wagialla A.H. 2000. [2nd edition 2008]. *Jak to powiedzieć po arabsku. Rozmówki i słownik* [= *How to say it in Arabic. A Phrase Book and a Dictionary*]. Warszawa, pp. XIV + 479.

A work in two parts that includes a phrase book (pp. 1–272) and a Polish-Arabic dictionary (pp. 275–477). The latter contains vocabulary which is useful for people who make a brief sojourn in Arab countries and which is relevant to the topics covered in the phrase book. It therefore has to do with typical situations associated with travelling, accommodation, sightseeing, shopping, services, social life etc. The range of vocabulary items is about 5,000 words placed in tables in the order of the Polish alphabet. The Arabic equivalent (written in unvocalized script) of each entry is provided in a parallel line. Arabic words are transcribed in a simplified manner (according to the author, it is the “transcription of the Arabic translation of entries, with Polish letters”, p. 275) and the Polish words are transcribed as well (“a phonetic transcription of Polish entries, with Arabic letters”, p. 275).

5. Michalski M. (transl.), Abdalla M. (consult.) n.d. *Słownik polsko-arabski/arabsko-polski* [= *A Polish-Arabic / Arabic-Polish Dictionary*]. n.p., pp. 732.

A bidirectional dictionary, with a Polish-Arabic section (pp. 27–385) and an Arabic-Polish one (pp. 386–732) arranged alphabetically; it does not take into account the definite article *al-* (the transcription conventions that are used are discussed on pp. 25–26 and 386–387). The vocalisation of Arabic vocabulary items is limited, with a parallel transcription which features the marking of stress – in both parts of the dictionary. The Polish-Arabic part is preceded by the “Basic information about the Arabic language” section (pp. 5–25), which discusses the script, pronunciation and the morphology of the Arabic language.

6. Król I., Hasan A. 2002. *Słownik tematyczny języka arabskiego* [= *A Thematic Dictionary of the Arabic Language*]. Warszawa, pp. 229.

A book which constitutes a manual. It is intended for people with a basic competence and reading skills in Arabic (the vocabulary items are provided exclusively in the

Arabic script; they are vocalized but not transcribed). The purpose of the publication is the following: to enhance the reader's vocabulary and phraseology in the field of everyday life and common situations, based on the cultural environment of Syria. The material is arranged thematically into 16 sections: education, man, medicine, home, restaurant, entertainment, sports, tourism, means of transport, geographical data, the weather and the climate, time, post office, bank, commerce, customs and ceremonies. Each topic features smaller thematic units which are arranged randomly, just as the words which are provided within those units. The Arabic vocabulary is supplemented by unvocalized descriptive texts and dialogues, which correspond to the topics covered (the details are discussed in the "Introduction", pp. 5–8).

7. Turek W.P. 2001. *Słownik zapożyczeń pochodzenia arabskiego w polszczyźnie* [= *A Dictionary of Borrowings of Arabic Origin in the Polish Language*]. Kraków, pp. 560.

This publication should be treated as supplementary because it falls within the category of dictionaries of Polish rather than Arabic. However, it contains a wealth of knowledge about Arabic vocabulary; it presents a comprehensive collection of Polish words of Arabic origin ("About Arabic etymology", pp. 96–421). 845 entries in alphabetical order are accompanied by detailed, meticulously elaborated discussions of their origin: the establishment or verification of the etymology, the presentation of the particular stages in the process of borrowing words and the adaptations of these lexemes in the intermediary languages. Furthermore, the vocabulary, which is attested in source texts from the period between the 14th c. and the 1990s, is indexed (pp. 422–465). The index of lexical items and foreign lexical forms (pp. 466–519) in the Arabic part is arranged according to the alphabetical order in unvocalized Arabic script and is furnished with a transcription. The dictionary part is preceded by a comprehensive theoretical introduction which includes an account of the linguistic contacts of the Polish language with other languages, the principles of the etymological analysis of the borrowings, the history and the principles of the adaptation of Arabic words to the system of the Polish language (pp. 15–93). The work is concluded by a bibliography of works relevant to the whole range of problems that were taken into consideration (pp. 521–559).

8. Raad Mağid al-Shahhadh 1988. *Qāmūs būlūnī-‘arabī – Słownik polsko-arabski* [= *A Polish-Arabic Dictionary*]. Baghdad, pp. 450.

An unverified publication. The following data is drawn exclusively from Likus (2006): it contains 5,000 words, an outline of basic grammatical points (Polish personal pronouns, the conjugational paradigm of the verb *być* 'to be' in the present

tense, cardinal and ordinal numerals, partitives and arithmetical operations). The purpose of this dictionary is “to provide the reader with tools that will enable him or her to read and translate Polish texts” (cf. Likus 2006: 1, 23–24). The work is marred by numerous flaws, probably caused by the lack of consultation with a native speaker of Polish.

9. Zakrzewski A. 2002. *Słownik polsko-arabski* [= *A Polish-Arabic Dictionary*]. [available exclusively on-line: www.adamzakrzewski.pl/slownik/index.html; accessed April 15, 2016].

An up-to-date dictionary which is easily accessible and easy to use on-line. It contains 2,452 entries that may be further enhanced and developed. The author uses unvocalized Arabic script and a simplified Polish translation. The plural forms of nouns and adjectives as well as the comparative form of certain adjectives are provided in parentheses. If the plural form is not provided, this means that the form is either regular or it does not exist. The two-case declension (*diptotum*) is marked by ² (according to the information provided by the Author on the main page of the dictionary).

10. Łacina J. 2002. *Polsko-arabski słowniczek tysiąca i jednego słowa* [= *A Polish-Arabic Glossary of One Thousand and One Words*]. [available exclusively on-line: rower.orbit.pl/files/doc/malyslownikpolskoarabski.pdf; accessed April 15, 2016]. It contains 1057 Polish entries arranged in the alphabetical order and furnished with an Arabic transliteration. The parallel tabular arrangement features Arabic equivalents printed in completely vocalized Arabic script with a transcription. The vocabulary is supplemented by a table of personal pronouns and their declension in both languages.

The users of the Arabic and Polish languages also have at their disposal three great lexical and phraseological collections which are available on-line. These do not feature a specific author; they are developed by users of both of these languages around the world. They are of considerable practical value, especially for translators. However, it is difficult to evaluate and verify them in the scholarly perspective. The entries are arranged in common alphabetical order; they use unvocalized Arabic script and they do not provide romanization. The dictionaries in question are the following:

- Arabsko-polski słownik online [= An on-line Arabic-Polish dictionary]. [pl.glosbe.com/ar/pl/; accessed April 15, 2016; 33,129 expressions; 323,460 translated pairs of words (which may be further developed/edited)].

- Polsko-arabski słownik online [= An on-line Polish-Arabic dictionary]. [pl.glosbe.com/pl/ar/; accessed April 15, 2016; 32,975 expressions; translated pairs of words – *ut supra* (which may be further developed/edited)].
- Słownik języka arabskiego – Wikisłownik [= A dictionary of the Arabic language – A Wiktionary].
- [pl.wiktionary.org/wiki/; accessed April 15, 2016; 8,909 entries; 14,541 meanings; 50 proverbs (which may be further developed/edited)].

(B) Dialects

1. Kafel P. 2004. *Słownik dialektu marokańskiego* [= *A Dictionary of the Moroccan Dialect*]. Kraków, pp. 134.

The first dictionary of a dialect of Arabic that was published on the Polish market. It features vocabulary used in the basic situations of everyday life; it contains ca. 2,000 words with illustrations of how they are used in context (cf. the “Preface”, p. vii). It features a Moroccan-Polish alphabetical arrangement. The equivalents are transcribed and furnished with references to a bibliography (pp. 133–134). A comprehensive introduction contains general information about the Moroccan dialects (p. ix–xiv), grammatical (pp. xv–xxxv) and lexicographical information (pp. xxxvi–xli).

2. Murkociński J. and M. 2015. *Polsko-arabski słownik frazeologiczny dialektu syryjskiego* [= *A Polish-Arabic Phraseological Dictionary of the Syrian Dialect*]. Kraków, pp. 424.

The first dictionary of this kind that was published in Poland. It is a phraseological dictionary of the Damascene dialect, considered the basis of the spoken language throughout Syria, Lebanon, Jordan and Palestine (see the “Introductory remarks” for more information, p. ix). The dictionary features an original plan and arrangement. It contains ca. 2,500 entries – verbs arranged in the Polish alphabetical order which are accompanied by Syrian equivalents – transcribed and provided with the basic form in Arabic script (see also the details discussed in the following paragraphs: II. “General information”, III. “General remarks” and IV. “The arrangement of the headword”, pp. x–xx). Each entry is furnished with illustrative sentences in transcription which exemplify the use of a given verb in various senses and contexts. This point constitutes a great advantage of this work. The dictionary also contains an index of Arabic verbs (pp. 365–424) arranged according to the order of Arabic alphabet, with a transcription supplemented by the basic form of a given word in the Arabic script.

II. Specialized dictionaries

1. Danecki J., Kozłowska J., Machut-Mendecka E., Nazmi A. (the authors of the Arabic material), Linka H. (ed.). 1984. *Wojskowy słownik morski: polsko-arabski i arabsko-polski* [= *A Military Maritime Dictionary: Polish-Arabic and Arabic-Polish*]. Gdynia, pp. 803.

The first specialized dictionary of Arabic that was published in Poland. It contains ca. 7,000 Polish and Arabic maritime terms which are used mainly by the lecturers of the Wyższa Szkoła Marynarki Wojennej [The Polish Naval Academy]. The Polish-Arabic section (pp. 7–402) in an alphabetical, nest arrangement. A similar arrangement is used in the second part (pp. 5–376), where Arabic words are listed in the common alphabetical order and supplemented by the vocabulary of the same semantic field. Supplements which contain specialized terms and expressions as well as technical drawings with comprehensive descriptions in both languages are printed between the dictionary parts (pp. 403–427).

2. Mazerant M. 1983. [2nd edition 1990]. *Słownik fizyczny polsko-arabski* [= *A Polish-Arabic Dictionary of Physics*]. Łódź, pp. 111.

The publication was released as a supplement to the textbook entitled “Fizyka” [= “Physics”] – part I and II, intended for the participants of the Studium Języka Polskiego dla Cudzoziemców [= Polish Language College for Foreigners]. The work has a Polish alphabetical arrangement, without any additional remarks or explanations. The equivalents are provided in unvocalized Arabic alphabet; no romanization is provided.

3. Akoel K.Mo., Kalinowski K. 2000. *Słownik chemiczny polsko-arabski* [= *A Polish-Arabic Dictionary of Chemistry*]. Łódź, pp. 89.

The dictionary is intended primarily for foreign students who learn the Polish language with the intention to undertake chemical, biological and medical studies (cf. the “Introduction”, pp. 3–4). The entries are arranged according to the order of the Polish alphabet, with additional grammatical information (the declension of nouns, the aspect of verbs) and the basic specialized expressions associated with a given word.

4. Siwiec P. 2009. *Mały słownik terminologii komputerowej* [= *A Glossary of Computer Terminology*]. Kraków, pp. 221.

A bidirectional dictionary: a Polish-Arabic dictionary (pp. 7–113) and an Arabic-Polish dictionary in an alphabetical-letter arrangement (pp. 7–108). It contains a total

of more than 5,000 specialized terms which are useful for computer users who learn the Arabic language. The Arabic vocabulary is vocalized in a limited manner; there is no transcription (see the "Preface" for details, p. 5).

5. Jaworska K., Kyc R. 2010. *Podręczny leksykon techniczny polsko-arabski* [= *A Concise Polish-Arabic Dictionary of Technological Terminology*]. Kraków, pp. 75.

A small Polish-Arabic dictionary with an Arabic-Polish index. The material was divided into eighteen thematic chapters which contain words in Polish alphabetical arrangement with Polish definitions occasionally accompanied by drawings presenting selected machines and devices. According to the intention of the authors, the aim of the dictionary is to serve primarily students and Arabists interested in the translation of technical texts (cf. the "Introduction", p. 5). An index of Arabic words with their Polish equivalents (pp. 62–73) is presented in common alphabetical order.

6. Sławek J. 2016. *Arabskie i polskie słownictwo dyplomatyczne i polityczne* [= *Arabic and Polish Diplomatic and Political Vocabulary*]. Katowice, pp. 122.

A specialized lexicon with an original plan. Its thematic arrangement greatly departs from the traditional form of a dictionary. It contains twelve sections: diplomatic notes, personal notes, titles, invitations, declarations, démentis, condolences, speeches, agreements and decrees, marital status documents, acts of law, terrorism and security. The vocabulary is presented in the contextual form – there are example documents furnished with a Polish translation and explanations of the more important words and expressions. The texts are printed in unvocalized Arabic script. Additional chapters include the following themes: expressions used in the media and in the press (36 in total), arranged in a random way, translated and illustrated by usage in the context (pp. 91–98), a Polish-Arabic glossary (pp. 99–112) and certain proper names – geographical names, names of Arabic states, names of state and social organisations (pp. 112–116). Also these chapters feature vocabulary in the originalize script lacking vocalization or transcription.

III. Unpublished MA theses

1. Nagło S. 2004. *Słownik podstawowy terminologii sportowej polsko-arabski* [= *A Basic Polish-Arabic Dictionary of Sports Terminology*]. Jagiellonian University in Kraków, pp. 52 + an Appendix [source texts with a translation into Polish].

A general introduction (pp. 3–11) and considerations about the language of the sports-related press in the Arab world (pp. 12–23) precede the dictionary proper.

The latter is arranged according to the Polish alphabet. The equivalents are printed in unvocalized Arabic script, with the inclusion of transcription and pausal forms.

2. Osuch K. 2005. *Tematyczny słownik polsko-tunezyjski ze szczególnym uwzględnieniem dialektu Tunisu* [= *A Polish-Tunisian Thematic Dictionary with special reference to the dialect of Tunis*]. Jagiellonian University in Kraków, pp. 211.

The work comprises ca. 7,000 entries, categorized into 62 thematic sections which refer to various areas of social and everyday life. The majority of these sections are further divided into specific subsections (without a particular organising principle), where vocabulary is arranged according to morphological categories: verbs (these precede any other word categories), adjectives and nouns (in some cases the order is reversed), arranged according to the alphabetical order. Each section is supplemented by sentences and expressions which illustrate the practical application of the vocabulary items that are presented – this in turn is done in a random order. The Arabic material is presented exclusively in a transcribed form.

3. Król A. 2008. *Polsko-arabski słownik podstawowej terminologii motoryzacyjnej, z uwzględnieniem różnic dialektałnych (na przykładzie dialektu damasceńskiego)* [= *A Polish-Arabic Dictionary of the Basic Automotive Terminology, with reference to dialectal differences (on the basis of the Damascene Dialect)*]. Jagiellonian University in Kraków, pp. 87.

A comprehensive general introduction (pp. 3–14) and remarks about the linguistic situation in the Arab world, and – in this context – of specialized automotive dictionary in the Damascene dialect (pp. 15–38) precede the dictionary proper. The latter follows the Polish alphabetical order. The equivalents are terms in the Arabic literary language and – in a parallel manner – terms in the Damascene dialect. The book uses unvocalized Arabic script and provides transcription as well as pausal forms.

4. Paszczyńska A. 2011. *Podręczny leksykon kultury arabskiej na podstawie „Trylogii kairskiej” Nağiba Mağfūza* [= *A Concise Lexicon of Arabic Culture on the basis of “The Cairo Trilogy” by Nağib Mağfūz*]. Jagiellonian University in Kraków, pp. 72 + 33 [an Appendix].

A small glossary (138 entries) which is useful in a limited way to people who are interested in Arab culture. The work is in the common Arabic-Polish arrangement which is neither vocalized nor transcribed. Cross-references point to the main,

analytical part of the work (pp. 11–54), where one may find a scholarly transcription of words, their functioning in a given context and details concerning the meaning, origin and the cultural context of a given lexeme.

In conclusion, the lexicographical publications which came into existence as a result of contact between the Arabic and Polish languages, presented in an up-to-date manner above, bear testimony to relatively considerable interest in this branch of knowledge, both among Polish Arabists, i.e. the authors of these works, and the recipients – their potential users. The systematic development Arabic-Polish lexicography indicates that there is a growing need for contact with the Arabic language, both at the basic level which enables simple communication and at the much more advanced, specialized level. The state of research in the field of Polish scholarship devoted to Arab studies in the 21st century clearly indicates a tendency to process dialectal vocabulary and phraseology that facilitates considerably everyday communication in a given area, whereas as far as the literary language is concerned, specialized lexica are developed that strive to take into account the issues associated with modernity – the dynamic growth of technology and globalisation. Consequently, the authors usually embrace the common alphabetical or a thematic arrangement, which is more accessible than the arrangement according to roots. General-purpose dictionaries of the literary language are available as on-line resources, using an open formula that facilitates the continuous development of the content by supplying new lexemes and adding new meanings to the existing entries. It is also in this case that the root arrangement is no longer used: the enhancement of the resources of accessible knowledge at the expense of an in-depth analysis of structures and problems seems to be a sign of modern times. As we can see, this statement may also refer to such a specialized area of expertise as Arabic lexicography.

Bibliography:

- Baranov H.K. 1970. *Arabsko-russkij slovar'* [= *An Arabic-Russian Dictionary*]. Moskva.
- Belkin V.M. 1975. *Arabskaya leksikologiya* [= *Arabic Lexicology*]. Moskva.
- Biberstein-Kazimirski A. de 1875. *Dictionnaire arabe-français* [= *An Arabic-French Dictionary*]. Cairo.
- Górska E. 1985–1986. Arabic Dictionaries in Anagrammatical Arrangement. – *Folia Orientalia* 23: 161–173.
- Haywood J.A. 1965. *Arabic Lexicography. Its History and Its Place in the General History of Lexicography*. [2nd edition]. Leiden.

Lane E.W. 1863. *An Arabic-English Lexicon*. London, Edinburgh.

Likus P.B. 2006. „Słownik polsko-arabski” – krótka historia niebytu [= “A Polish-Arabic Dictionary” – a brief history of a non-existent entity]. [www.likus.art.pl/tekst/index.php?id=polskoarabski, accessed April 15, 2016].

Wahrmund A. 1898. *Handwörterbuch der arabischen und deutschen Sprache* [= *A Reference Dictionary of the Arabic and German Language*]. Giessen.

Wehr H. 1961. *A Dictionary of Modern Written Arabic*. Wiesbaden.

